THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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Chaplain's Setup in New Guinea. Headquarters of Chaplain Martin C. Poch

U. S. ARMY SIGNAL CORPS PHOTO

The recently issued *Church Directory* of Detroit, Mich., lists 939 congregations. Of these, 157 are Roman Catholic, and 731 are classified as Protestant. In the latter group the Lutherans rank first with 165 congregations. The Methodists come next with 97.

Many of our pastors resident in neighborhoods where higher schools of learning are located, are taking advantage of the opportunity to secure further training, and perhaps even a degree. Successful in doing the latter was the Rev. Lawrence Faulstick, Los Angeles, Calif., on whom the University of California, Southern Section, on Feb. 24 conferred the degree of Doctor of Philosophy. Dr. Faulstick specialized in medieval history. His dissertation dealt with *The Retractations of St. Augustine.*

A member of one of our rural congregations in Northern Illinois is reported to have turned over to his pastor as his contribution to the Peace Thankoffering the proceeds from the sale of a load of corn.

The Lutheran Children's Aid Society of Ohio in November, 1943, received its license to operate in the State of Ohio. In the course of a year and a half the number of cases handled grew from sixteen to sixty-six, with an annual budget of $16,000 fixed for 1945.

Something unusual was the invitation recently mailed out by the Rev. and Mrs. W. C. Gesch of Orange, Calif., requesting the honor of the recipient's presence at the marriage of their daughter Dorothy Katherine to the Rev. Roy George Gesch of Buffalo, N. Y. No relatives.

The *Christian Century* reports that the Waldensian magazine, *The Light*, and the Baptist *Evangelical Testimony*, two Protestant publications which the Mussolini regime had compelled to suspend publication, have recently begun to reappear in Italy.

Concordia College, Unley, South Australia, during its last school year, which came to a close in December, had the largest enrollment in its history, 121 students. The school is co-educational, and a dormitory for approximately forty girls has recently been added.

Dr. Aleksi Lehtonen, Bishop of Tampere, was recently elected to the position of Archbishop of Finland. He is to succeed the late Archbishop Erkki Kaila, whose death occurred in December. Finland, like the remaining Scandinavian countries, is almost 100 per cent Lutheran.

Missionary Elmer Griesse, until recently a postgraduate student at our Concordia Seminary, St. Louis, Mo., on short notice sailed for India, the field that he had chosen for his missionary work. News that passage was available arrived on March 17, and within seven days Missionary Griesse was obliged to wind up his affairs and reach the designated port of embarkation in California.

Lutheran Postwar Planners Meeting in London

Military and civil representatives of the Lutheran Church, planning for the spiritual and physical rehabilitation of the Lutheran Church in Europe, met in London, March 20. Among those at the conference were, left to right, Dr. L. Meyer of St. Louis, Mo., Dr. R. Long of New York, N. Y., Col. Walter Dorre of Wichita Falls, Tex., Chaplain in the Eighth Air Forces, Dr. P. Bersell of Minneapolis, Minn., and Dr. Hartwig Dierks of Kansas City, Mo., Service Pastor of London's Lutheran Service Center. Drs. Meyer, Long, and Bersell, visiting London during a European tour, discussed the plans of the American section of the Church with the chaplains of both the Army and Navy stationed with units throughout the United Kingdom

Pictures and legends supplied by United States Army Signal Corps

Protestant religious services have been broadcast from Rome for the first time in history. A quarter-hour Sunday program has been inaugurated, and speakers, said to be for the most part Waldensians, will conduct programs of worship and instruction. — *The Watchman-Examiner.*

The ladies of Bethany Lutheran Church, Outer Drive East at Chatsworth Avenue, Detroit, Mich., contributed $500 from their treasury to Synod's Peace Thankoffering. The congregation's goal for its 900 plus communicant members is $9,000 or better. The Rev. Oswald G. L. Riessis Bethany's pastor.

At the Radio Freedom Protest Meeting held in the evening of March 15 in Conventin Hall, Philadelphia, Pa., 14,500 people were gathered in mass meeting to protest against the cancellation of Gospel broadcasts by Radio Station WPEN. One of the objectives of the meeting was to see to it that public indignation over the station's action be given expression by at least 100,000 letters of protest directed to the Federal Communications Commission in Washington, D. C.

Here is an official statement — or at least a statement by an official — of how the Roman Catholic Church thinks about gambling. It was made by Bishop McLaughlin of Paterson, who wants the New Jersey gambling laws changed so the Catholic bingo games won't be interfered with. He says: "Gambling itself, if not indulged in to excess, if there be no element of fraud, and if the persons who spend their time thereat engage in it as a pastime, is not intrinsically evil, and no legislation can make it wrong. However, a man or woman who neglects his or her duties to the family, or who wastes the funds necessary for the proper maintenance of the home or nation, state or municipality, is certainly doing a grave wrong." That's like saying that, of course, you'll get hurt if you jump off a skyscraper and fall all the way down; but if you stop halfway down, you're all right. — *Lutheran Standard.*

G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

What Will My Shar Be on V-E Day?

In a message contribu l to these columns, the President of our Synod pleads for ge ral participation of our churches in the Peace Thankoffe g. The resolution to raise a special collection for m ions, institutions, and postwar emergencies has been rec ved with what we believe to be unanimous approval by t officers of all our Districts, the pastoral conferences, the y societies, and the congrega- tions. Now it remains to e seen what the individual will do, what you and I will . Here and there groups and societies are making join ontributions by voting a certain amount out of the treasu to this collection. This is well and good and, if generally one, will add many thousands of dollars to the result. E the millions must come from you and me.

And the question fac us: What does it mean to you that the conflict has ende and the first conditions fulfilled for a restoration of trust d friendship among the nations? What does it mean to y that hundreds of thousands of Lutheran soldiers have en rescued from the maw of death? What does it m n to you that every household in our Church can breat more easily when thinking of relatives and friends ser g in Europe, and that there is an end of the nightmare which disturb our sleep as we think of sons, husbands, d other loved ones? And if our hearts are eased and an ties lifted through the end of hostilities, shall we be sat ed to join the parties of merry-makers? Shall we not g e expression to our gratitude to God, and that not in wor or in song only but by bringing our thankoffering, be it checks, in folding money, or in silver, as our means per t? The fund we are collecting will not purchase means destruction, to rest on European plains and mountains in ions of dollars' worth of wreck- age, but will promote t works of God's kingdom and the spread of Christ's sav Gospel.

Reason enough for y and me to do our honest share.

G.

"The Church and S ishness"

This paper has said li e or nothing about the returning soldier, believing that t subject is receiving the very earnest attention of both ir Army and Navy Commission nd of the National Advi y Emergency Planning Council. n the current issue we ve an article by a member of he Emergency Planning ouncil who is at the same time member of the editori staff, Dr. Richard Caemmerer, who has chosen for his c ribution the title, "Our Number ne Responsibility." We ve quoted above one of the sub- eadings which stresses e crucial position of the Church or meeting today's crisis. A great deal of serious thinking compressed into the art e. It deserves the earnest atten- on of our readers.

THE EDITORIAL COMMITTEE

Is Lutheran Unity Approaching?

After these years of intersynodical conferences, labors of committees, discussions on the floor of Synod, and articles in our church papers, have the Lutheran synods actually advanced toward unity and union? Some who are growing impatient doubt this. But the relevant documents, especially also the latest, the Doctrinal Affirmation, which has been received by both the American Lutheran Church and our Synod, show that real and very encouraging progress has been made. The appearance of such books as *Toward Lutheran Unity* by two of our theologians and *Lutheran Confessional Theology* by Dr. C. H. Little, of a seminary of the United Lutheran Church, certainly indicates that a better understanding between Lutheran synods has been reached. Who would be so inconsiderate as to disturb what has been accomplished?

True, we must remain conscious of dangers. But it is a mistake to imagine that in this matter laxity or indifference to doctrinal purity are the only perils. We must guard also against ignorant zeal (2 Tim. 2:14). The Church, also the Lutheran Church, has suffered much from strife about words and contentiousness. Paul warned against that. Our Lutheran Confessions deplore the cavilings of those who seek for flaws.

We have no good reason to be impatient or discouraged. The testimony of the truth has not returned void. We should continue to confer with those who are sincerely "grieved for the affliction of Joseph." We are to pray for peace between brethren who walk apart even more than for peace between nations. The reader's attention is directed to an article by Dr. John H. C. Fritz in this issue which mentions our efforts to bring about a God-pleasing unity.

S.

Have We Suffered in Vain?

A leading editorial of the *Christian Century* opens with this sentence: "No winter since time began has known more suffering than has the season which is now ending." We need not argue the superlative, one thing cannot be disputed, namely, that during these last months mankind has experienced cruel and heart-rending miseries. "Man's inhumanity to man" has never been more cruel.

Many have asked, and many are still asking: What could be worth such price? Jesus answers this question in one of His parables. "The Kingdom of Heaven is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it," Matt. 13:45, 46. Jesus answered that question when He said, "What is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16:26. St. Paul answered that question when he wrote: "I count

all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ," Phil. 3:8.

If through the suffering of this war, terrible beyond description as it was, thousands have been roused to give attention to Jesus and His Gospel, then we have not suffered in vain. The price was not too high. If thousands of church members have been moved to draw closer to the Good Shepherd and to testify more boldly to the truth as it is in Christ Jesus, then the price was not too high.

But we ought to ask the question which Paul asked the Galatians: "Have ye suffered so many things in vain?" Gal. 3:4.

Woe to those who have not been moved by these calamities to examine themselves and to hearken to the call of the only Helper of man: "Come unto Me, all ye that labor and are heavy laden." These hard sinners we must warn and ask, "Why should ye be stricken any more?" Is. 1:5.

God grant that when this war is over many, very many, may sincerely say: "It is good for me that I have been afflicted; that I might learn Thy statutes," Ps. 119:71. S.

The Harm of Discouragement

Every earnest worker in the Church will meet with some discouraging experiences. Even those who are permitted to see some fruit of their labors must at some time face bitter disappointment. It is then that Satan may suggest to the laborer in the Lord's vineyard that all his efforts are futile. St. Paul had to endure very humiliating reverses. He refers to a time when "without were fightings, within were fears." In addition to contending with Judaizers and false teachers, he had to withstand even the Apostle Peter, he had to endure unjust criticism from members of his own congregations, he had to see many forsake the truth who had been former co-workers with him. His soul was troubled because of the offenses in the congregations which he had founded. He writes that he was often among the Christians "with fear and trembling." His own sin made him cry out, "O wretched man that I am!" and the treachery and weakness of others pained him so deeply that at one time he declared of many of those who had labored with him, "All seek their own, not the things which are Jesus Christ's." Phil. 2:21.

Luther often felt the same temptations to discouragement. Dr. Walther's last years were embittered by the apostasy of some who had been his pupils. Pastors and teachers are especially exposed to such attacks, but they dare not give way to these assaults. They are rather the very ones who must admonish others: "Be not weary in well-doing, for in due season ye shall reap if ye faint not," and, "God is not unfaithful to forget your labor of love." By discouragement Satan would paralyze us in our work and prevent the courageous, joyous efforts which we should make with increasing devotion. What though we may be forced at times to sow in tears, we have the Lord's promises, which have never failed and will never fail. S.

Not in the School History Books

Not in the textbooks of United States history, or even in the histories of our States, studied in high school, do we find the record of personal religious life, which played so large, so significant and blessed a part in the early history of many States of the Union. Speaking before a luncheon club lately, the president of the Gloucester County Historical Society, Hugh L. Mehorter, had chosen the subject, "Recollections of Old South Jersey." In order to show that the true greatness of the history of this section in the growth of the nation has been neglected by school history books, he went back to the early days of 1686, an age when bounties were still being paid for the killing of panthers, wolves, and other wild animals. "If anything kept the men and women of those early days alive and presented the will to found homes here, it was religion," Mr. Mehorter said. "This is quite evident in a study of old records and writings of the early settlers." He referred to the Rev. Dr. Nicholas Collin, famous Swedish Lutheran minister, who traveled by foot and horse over wild areas to visit scattered homes throughout South Jersey. "His inspiration heartened the people in the face of terrible hardships and made it possible for the area to be developed," Mr. Mehorter said. He suggested a visit to Old Swedes Church, at Swedesboro, which, he said, is regarded as one of the finest examples of Early American architecture in the country and where they have a priceless silver Communion set, "so priceless, in fact, that Caldwells refused to set a value upon it." He called attention to the fact that in the burial ground at the church is the grave of the personal physician to George Washington.

The Concordia Historical Institute, with headquarters in St. Louis, is encouraging the formation of local chapters. One of the services rendered by such organizations to the Lutheran community is the preservation of records of the early beginnings of our work. There is many a county in Oregon, Indiana, Wisconsin, Minnesota, and the Dakotas in which the circuit-riding missionary and the self-effacing schoolteacher did more than all other influences combined to hold the settlements together through the first evil days of poverty and the lack of all creature comforts. Also the Missouri Synod has an unwritten history of pioneer sacrifice and heroism. G.

Pastoral Functions at Funerals

When speaking of the pastor's duty at a funeral, we must keep in mind first of all that the pastor is not an undertaker. He should not be asked to officiate at any and all funerals. We have neither time nor space to enter upon a complete discussion of this matter. All our clergy receive careful instruction concerning their duties at funerals. But there is another matter which deserves attention. That is the proper consideration of the clergyman's time before we definitely decide the day and hour of the funeral. In many cases the pastor is not the first one to be consulted concerning the exact day and hour of the funeral. After everything has been arranged with the funeral director (undertaker), then at last the pastor is informed of the day and of the hour. Our members should be reminded that this is not the proper procedure. In most cases there will be no difficulty in arranging matters between the director of the funeral and the pastor.

Remember, the war is not over, an epidemic may at any time spread in our cities. We remember that in 1918, when the United States was in the grip of a most dangerous epidemic, some of our city pastors had two and three funerals a day. But it is not difficult to see that even in normal times the pastor should be consulted in good time in order to avoid complications. If our members will give proper attention to this matter, they will escape many annoying misunderstandings. "Let all things be done decently and in order," 1 Cor. 14:40. S.

When Armed Conflict Ends in Europe

A MESSAGE TO OUR CONGREGATIONS FROM DR. J. W. BEHNKEN, President

"False rumors of peace sweep city, halt courts," "Peace rumors flooded St. Louis and the nation yesterday," were newspaper reports in Chicago and St. Louis, Wednesday, March 28. Similar reactions were recorded throughout the nation. Tense and taut nerves prompted people to drop their work, to rush to their radios, to telephone to their newspapers, to get authentic information about the rumored end of the war in Europe.

These reports reveal the attitudes of millions of hearts. They also foreshadow coming events. Undoubtedly millions are longing and praying for peace. Statements in our metropolitan dailies, "False peace rumors raced across the city in a matter of minutes," "Celebration was in the air," reveal that millions will give vent to their pent-up feelings in hilarious celebrations even as it happened on Armistice Day in 1918. Many will be beside themselves; many will brag and boast; many will give themselves to gluttony and drunkenness. Other millions, thankful that at least the European phase of this global war has come to a close, will desire to join in great mass demonstrations and patriotic celebrations.

What shall we Christians do? Recently one of the radio commentators felt constrained to plead with our American people not to resort to frivolity and unbridled hilarity, but to go to their houses of God for prayers of thanksgiving. Undoubtedly millions of people who have longed and prayed for peace will be so thankful to God that immediately they will go to their churches for private prayers of thanksgiving — our churches should be open for this purpose — or they will rejoice to assemble with their fellow Christians for special services of prayer and thanksgiving. For us Lutherans this is self-evident. Congregations throughout our Synod have made arrangements for special prayer and thanksgiving services and have fully informed their members and others in their community about the time of such services. God grant that there may be an outpouring of people who are sincerely penitent because they are fully conscious that we have not deserved the mercies of God, but also deeply grateful because the gracious God, "who maketh wars to cease," has heard the fervent cries of His people and has made an end of bitter hostilities at least in one theater of this bloody, global conflict!

Our gratitude to God, however, must be more than a matter of our hearts and lips. In fact, if it is a matter of the heart, it will be much more than that. God's people are always eager to approach Him with real evidence of their gratitude. Joyously they will bring offerings and sacrifices of thanksgiving unto the Lord.

For months we have heard and read about the Five Million Dollar Thankoffering. Last January the College of District Presidents and other District representatives decided that the season between Easter and Pentecost should be utilized for the Thankoffering effort, and Sunday, April 22, was suggested as the day for the solicitation. Everyone has been urged to bring a thankoffering "as God has prospered him."

Most encouraging reports have been received from different sections of Synod. "Our people are willing," is the ever recurring refrain. Some have insisted that we have aimed far too low. At one circuit meeting our fellow Christians urged that we should have set a goal of ten million dollars. Numerous laymen have said that fifteen or twenty million dollars would be none too much, and usually these men added: "And we could raise these amounts." Two Districts which have nearly completed their collections will probably exceed the quotas which they had assumed. Some congregations that have completed their collections have reported averages of fifteen, seventeen, twenty, and even twenty-seven dollars per communicant member.

For most of our congregations April 22 will be the day of solicitation. May the zeal of our sister congregations and sister Districts provoke all of us! Let us study the picture on the back page of this WITNESS and by comparison think of the protection which God has so graciously provided for us. Our homes are intact; our families have not been torn apart; our cities are not demolished; our churches have been preserved. And who would mention all the undeserved blessings with which God has remembered us? Above all, let us remember the precious Gospel message which God permits us to enjoy in such purity and in such abundance. Think of the message of Christ's crucifixion and the message of Christ's resurrection which we heard only recently. Think and ponder and wonder! Then you will want to bring a rich and bountiful offering of thanksgiving unto the Lord.

Concerning Lutheran Unity

A WORD TO THE LAITY. By JOHN H. C. FRITZ, St. Louis, Mo.

In *The Lutheran,* the church paper of the United Lutheran Church of America, issue of Feb. 28, 1945, the pastor of St. Paul's Lutheran Church, Mount Vernon, N. Y., publishes a resolution concerning selective fellowship passed by his church council. After quoting the resolution, he gives his reason for publishing it, saying, "Since other congregations in the Metropolitan Area of New York have been practicing selective altar and pulpit fellowship, in protest against the constant delays and discussions of Missouri, and as a practical step toward church unity, it may be appropriate to publish the above."

The words *"in protest against the constant delays and discussions of Missouri,"* have prompted me to write a bit of information especially for our lay people. The writer of those words means to accuse us of having thus far frustrated Lutheran unity. Let us look at the actual situation.

1. As far back as 1856 our sainted Dr. Walther proposed that free conferences be held "with the view toward the final realization of one united Evangelical Lutheran Church of North America."

2. In 1872 the Synodical Conference was organized, and in its constitution it has committed itself to "the uniting of all Lutheran synods of America into *one* orthodox American Lutheran Church."

3. As a result of the animosities aroused by the Predestination controversy, efforts for a time lapsed, but were resumed in the early decades of this century (intersynodical conferences).

4. In 1917 our Synod elected a committee which should "be prepared to meet with similar committees representing other Lutheran synods." Over many years meetings were held.

5. In 1929 our committee presented to our Synod doctrinal theses on which representatives of various synods had agreed. However, we are sorry to say no actual declaration of unity resulted.

6. In 1935 the American Lutheran Church presented to our Synod a request to establish altar and pulpit fellowship. Our Synod took the following action:

"WHEREAS, Our Synod has always recognized the duty and desirability of 'the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10)' and a united defense against schism and sectarianism (Rom. 16:17; *Handbook,* p. 1); and

"WHEREAS, God-pleasing, Scriptural external union and co-operation is based upon internal unity, oneness in faith, confession, doctrine, and practice; therefore be it

"*Resolved,* That we declare our willingness to confer with other Lutheran bodies on problems of Lutheran union with a view towards effecting true unity on the basis of the Word of God and the Lutheran Confessions."

7. Since then negotiations have been carried on between the American Lutheran Church and our Synod which resulted in the issuance of our Brief Statement, a document stating the doctrinal position of our Synod, and the Declaration, a document in which the American Lutheran Church told to what extent and in which way it could agree with our doctrinal position. Both of these documents were submitted to our Synod at the convention held in St. Louis in 1938. Synod declared that these documents together with the report of its Floor Committee No. 16 should "be regarded as a doctrinal basis for *future fellowship* between the Missouri Synod and the American Lutheran Church."

8. At the Fort Wayne convention in 1941 our Synod adopted the following suggestions of its committee:

"a. The immediate objective be not organic union but doctrinal unity;

"b. Since the Synodical Conference has asked us 'earnestly to consider the advisability of bringing about the framing of one document of agreement,' and since it has become quite evident that it is not only desirable but necessary to have one document, our committee be instructed to make every possible effort that such one document be prepared;

"c. In preparing this one document, our committee prayerfully and carefully consider all the misgivings and objections that have been expressed in memorials presented to this convention or otherwise; and that this one document be so clearly written that there can be no misunderstanding in reference to the meaning which the words are to convey;

"d. In calling for one document, we do not mean to dispense with any doctrinal statement made in our Brief Statement, — for we believe that it correctly expresses the doctrinal position of our Synod — but we concede that, for the sake of clarification under the present circumstances, some statements may need to be more sharply defined or amplified."

9. The one document called for has been prepared and agreed upon by our committee on doctrinal unity and a subcommittee of the American Lutheran Church. This document is known as The Doctrinal Affirmation. In 1944 our Synod in convention at Saginaw received this one document, likewise did the American Lutheran Church at its convention, with the instruction that conferences and congregations should read and carefully examine this Doctrinal Affirmation, so that our Synod and the American Lutheran Church could officially consider it at their next conventions.

10. In 1941 our committee made the following report concerning the United Lutheran Church of America:

"Finally we must report that in this triennium we did not confer with the Fellowship Commission of the Hon. United Lutheran Church of America. On account of the unwillingness of the United Lutheran Church of America commissioners to accept the paragraphs in the Brief Statement dealing with the doctrine of inspiration it seemed useless to us to invite them to meet us, and the United Lutheran Church of America Commission likewise did not send us a request for a conference."

However, at the Saginaw convention held last year, our Synod accepted the following recommendation of its Floor Committee:

"We suggest that Synod instruct the Committee on Doctrinal Unity to send, at its discretion, a copy of the new Doctrinal Affirmation also to the United Lutheran Church."

That we might perhaps have made greater efforts toward establishing Lutheran unity, we readily admit, but likewise others could also have done so; in fact, our approach made to others was not always promptly acted upon.

The Present Situation

We are eager that the Lutheran church bodies in our country unite, not merely organically, but for the purpose of establishing pulpit and altar fellowship. But there is another side to the situation. A writer in the January 1945 issue of *The Lutheran Quarterly* characterizes some of the various Lutheran groups as follows:

"The extremely conservative group" (Missouri group); another group, which "lays emphasis on the personal side of the believer," quoting one of its representatives, saying, "We are suspicious of a unity on theses. . . . We yield to none in faith in the Word of God and seek to regulate our faith and life according to that Word, but we are willing to allow others as well as ourselves to define that Word" (Augustana Synod); the group that represents "American culture," "usually called the liberal or progressive branch of the Church" (United Lutheran Church of America).

Reading this brief characterization thoughtfully, we find that the different elements represented in some of the Lutheran church bodies of our country may be characterized as conservatives and liberals, with the more or less indifferent in-between. Not "the delays and discussions of Missouri," but liberalism is hindering and delaying Lutheran unity. Especially at this time in the history of the world our Lutheran Church has a tremendous responsibility. It can live up to that responsibility only if it remains true to the Lutheran Confessions, which are a true doctrinal exhibition of the Word of God.

Our Number One Responsibility

By RICHARD C. CAEMMERER

For several years the public has been belabored with advice on the care for the returning veteran.

This advice has been in place. The Church contributed its share of the materials. Our Army and Navy Commission furnished every pastor with a copy of Chaplain Klausler's excellent folder *When Peace Comes*, and more recently House Document No. 682, *Servicemen's Rights and Benefits*. The Commission collaborated with the Emergency Planning Council of Synod in circulating the booklet *When the Uniforms are Put Away*. The Walther League issued carefully prepared suggestions for the contribution of youth groups to the problem. We have glorified the service of our men and women under the colors; we must not forget them when they return. Particularly close to our hearts must be all those on whom the strains of war leave a special mark.

Advice for the care of the returning veteran may have its shortcomings. Some people may be led to think of every returning veteran as badly maladjusted and able to find himself with difficulty; and they may fancy themselves as amateur psychiatrists. This is not true, and the veterans themselves chafe under this misconception.

An even graver problem lurks behind this one, however. Slowly the fact begins to dawn on our nation that the Number One Problem is not the veteran at all. He is fighting for the one great goal of coming home. He has been tempered in the fires of adversity, discipline, and responsibility. Amid all the monotony, loneliness, filth, bloodshed, he has also had his moments of high heroism and sacrifice. He has done his job, and God could help him to greater things through the experience. In his heart he cherishes one great ideal: the folks at home.

They are the Number One Problem.

Selfishness on the Loose

Already in these war years we have been aware that not all is ideal with the folks at home. War production has floundered under absenteeism and unauthorized strikes. The profiteering and opportunism of management is due for more drastic revelations beyond the ominous signs already at hand. The nation enjoys the feeling of big money in its pocket. The OPA fights only a delaying action against inflation. Loose money rests only temporarily in war bonds, flirts only at safe distance with projects of charity and relief, flees shamelessly into astronomic alcohol and tobacco budgets, unrestrained luxury trades, the black market.

As we look at the total figures and general characteristics of our time, we are apt to forget that we are talking about people. The wild self-indulgence and the rioting materialism of these war years is a trait always of flesh-and-blood men and women and children. The crazy spending and the animal indulgence is not a mysterious nation-wide amalgam; it is the product of individuals. The most startling and tragic symptoms of our time concern human character.

True, it is easy to be overpessimistic, too sweeping in generalizing about the evils of our time. Many people in every walk of life are trying hard to merit the dreams of the men at the front. Many Christian groups and communities stoutly resist the drift to decay. That very fact, however, may blunt their sense of the real and huge menace about them. Chaplains describe the bitter and frequent problem of helping a GI-Joe through the misery of a "Dear John" letter, — the announcement by a bored wife or fiancée that she is through. Observers predict the collapse of well over half of the war marriages, and they ascribe their insecurity not so much to the veterans as to the partners at home. Already during the depression years the American home as a focus of interests and pool of energies of its members moved toward disintegration. Now it has reached a state of explosion. War industry has contributed much to the process, of course. It has caused millions of families to seek their livelihood without a sense of home ties or community responsibility; it has bred countless tots deprived of the normal experience of parental love and household order. Not only industrial workers, however, have to be driven home from their amusements by curfews. Not only their children of high school age but also teenagers in middle- and upper-class communities drift to nuisance and delinquency or are restrained by teen-town night clubs, while the home as a third alternative stays forgotten.

These symptoms of decay are grave. The actual malady is graver. It is selfishness and self-will. Our time is reaping the whirlwind of secularism. Doctors Goebbels and Rosenberg succeeded in one generation to train youth for blind worship of state and force. That produced a nation that lived with other nations under the greatest of difficulty. Too much of America for a long time has trained its people to think just of themselves. That produces people that live with other people and individuals only with difficulty. Hence the law of the barnyard replaces marriage; the law of the fang frustrates the aims of management or labor or the community. When our men come home, they want to work with people to build the families and communities of tomorrow. Will they find them?

Christ and Selfishness

Is this a problem to be discussed in the LUTHERAN WITNESS?

We think it is. For the problem of human selfishness is not merely the concern of a nation. It is the concern of God. God sent His Son Jesus Christ into the world to do battle with that problem. God made man in His image, the image of His love. Man broke the pattern and rejected the assignment of love. Thus man became a wreck; he died. But God applied Himself to salvage. He sent His Son to satisfy the debt of that repudiation, and He paid it on the Cross. He sent His Spirit into human hearts on the tide of that story of the Redemption, and thereby re-created men unto good works according to His everlasting plan. That means that God and Christ are interested in man's overcoming his selfishness. It means that a selfish citizenry is not merely a national disorder; but it means that it is an offense against God, a reason why Christ died, a wreck ready for God's salvage.

Christ's people are those who have accepted His redemption for the canceling of their guilt of self and sin. They are those who have the reborn energy, a gift to them from God through His Spirit, for love to their neighbor. They are ready to put that love to the test in their households, in their churches, in their business, and in their community and their citizenship.

The Church and Selfishness

How does the Church fit into this picture? Two views are current in Protestantism. The one is that the Church is the number of people right with God, whose purity is a reproach to the others; the best that they can do for the wayward is to shudder. The other — and this is the Christian and the Lutheran interpretation — is that the Church is the number of people who have found Christ as their Savior, who have been stirred and changed with His Spirit, and so have become charged with the task of salvage. Hence they accept the Savior's commission to make disciples. They accept the task of helping people to be shareholders in the love of the Father, the redemption of the Savior, the power of the Spirit. They accept the task of teaching men to observe all things that Christ has commanded them. His great commandment of Maundy Thursday was that they love even as He loved. The Church is not an institution where people come to gloat over each other's goodness. The people of the Church realize how short of perfection that goodness is. But the Church is a powerhouse for love, a service station for the purveying of the fuel of the Spirit, namely, the Gospel of Jesus Christ.

Hence the Church is in a decisive position for meeting today's crisis. As a matter of cold fact, it is the one great institution left to meet the challenge. Science has withdrawn; its gift to our time was wholesale destruction. Government has withdrawn; its watchwords for our time are expediency, appeasement, and bitter force. Education has asked for postponement; it is not really sure what it is trying to do. The clear problem before us is the ingrained and tough selfishness of people — "flesh" the Savior called it. The one agency designed to replace selfishness with love is the Christian Church. No mandate could be clearer.

What Can the Church Do?

Our Church is an aggregate of parishes and people. Before it lies a plan of action.

1. We can make clear to ourselves that we need not give in to the selfishness all about us. We need not conform; we can be transformed by the renewing of our mind. We need not dally with the old leaven, we said at Easter; Christ, our Passover, is sacrificed for us.

2. We must set ourselves to the enlargement of our spiritual life through Christ. That must be our prime concern. The first call is not for doing and giving and living and loving. The first call is for the one thing needful, taking in, absorbing, the fact of the Atonement of Christ Jesus for the sins of the world, through whom we are enabled to do all things and to love even as He loved. This demands a program of Christian education that is not merely big and not merely in terms of schools and classes and pulpits. But it means a program that is vital, aimed at summoning men and women and children to find Christ as their Savior and His Gospel as the channel of His Spirit.

3. We must be clear and clean in recognizing in the details of daily living how faith worketh by love. This is precisely the thing we have taught and learned in the Table of Duties, from Romans and Ephesians and First Peter, through the centuries. But in view of the staggering emergency of our time the Church must tell and show its people better than ever that the religion of Christ is for life wherever we are; that it is for love — and love means people — on every level of life: family, business, community. The Christian home must be recruited anew to be the first unit in this training program. But all of the activities specifically of the Church need to be revitalized in this direction — its preaching, its catechetical instruction, its education of children and adults, its group activities. Old molds of this training must be refreshed, new ones must be developed. In them all the core remains the same — imparting the Spirit of God and the readiness to love through the dynamic of the atonement of Christ Jesus.

4. We must recognize ourselves as responsible for the establishment of Christian love in others. We must radiate an influence for unselfishness. We must become aware of a responsibility for creating a change in people. We are in the business of reconciling people to God by faith in Christ Jesus — and more, of reconciling people to people and making them love one another by faith in Christ Jesus. Our Church must find itself becoming ever less and less impressed with its exclusiveness and self-satisfaction and more and more busy with its obligation and contribution to people round about it.

Having applied ourselves to a program something like that, we are just beginning to get ready to welcome our boys and girls home again.

For Christ and Country – Items of Interest from Many War Areas

Service Center in London

By the grace of God, a Lutheran chapel club has been established, and that in the very heart of London. We are just a few short blocks from the main American offices, back of the American embassy and other American installations. Oxford is one of the main streets. The rental is low compared with rentals as they are.

I imagine that by now you have received Chaplain Brohm's letter in which he told you just what had been done last week when he and Dorre were here. In a broad way we outlined our general policies. Strolling around on Oxford Street, we discovered this store room and immediately contacted the agents, who put us in contact with the man who held the lease. We had conferred with Mr. Gregg, deputy commissioner of the American Red Cross; the commissioner himself was in France. He proved very sympathetic, more so when we told him that we were not competing with the Red Cross. The next day we consulted with the American consul, as we wanted to be sure; he also was sympathetic and promised all the help he could give.

This afternoon, after the services in Rev. Janzow's church, I conferred with the twenty-three servicemen present and asked them for suggestions, help, and also publicity. They were enthusiastic, and I will have all kinds of help, at least as much as servicemen can give. From the civilian lay people one can expect but little — there are not many Lutheran lay people, and all must be active in war work full time.

The congregation here is lending us a very good-looking altar, which is being gone over. It will look good, as will the kneeler, the crucifix, and the candlesticks they are lending me. The congregation is very helpful and sympathetic.

Tomorrow I am going about eighty miles to one of the general hospitals, a 1,400-bed affair. I will give bedside Communions and then have a Communion service in the chapel, which was placed at my disposal by the chaplains there. Entrance to that hospital was suggested by one of the regular staff there, Sgt. Herbert Kemnitz of Tabor Church, Chicago, whose pastor had told him I was coming, and who said there were a number of Lutherans on the staff. Tomorrow will be my second visit; the first one was to make contacts.

I met with the greatest co-operation from the chaplains, especially from the Catholic, the senior. My coming to the bedsides had not been announced as it should have been, and the chaplain complained to the C. O. But all over they had bulletins, also in the neighboring installations, announcing the Communion-preaching service at 7:30 P. M. in the chapel. I had twenty-five in the service, restricted to Lutherans only. Many had not communed for months. We had five nurses in the group.

Our attendance runs between twenty and forty daily, some days more, some less. We have had to overcome great difficulties, practically insurmountable obstacles (as you know, I was not really expected to establish a center, only prove it could not be done!); but with the help of the Lord it was done, because He wanted such a center here. It is definitely filling a need.

Chaplain Carl Spaude, Traveling to the Italian Front

The hue and cry is, Why not go across to Paris and the Continent? The need is there most assuredly, according to all reports coming from there, and it should be filled.

Later: For the second time since the opening of the Lutheran service center in London, November 25, 1944, its window glass was shattered by an "explosion" on a recent Sunday morning, just twenty minutes before the first service. Servicemen and women were gathering or sitting quietly in the center, when a terrific "explosion" about a block away smashed the plate glass window and shook the room. A serviceman present received a scalp wound from falling glass. Ten minutes later it might have been a different story, as broken plate glass was all over the chairs.

HARTWIG DIERKS, *Civilian Chaplain*
Chaplain Section Hq. U. K. Base
APO 314, c/o P. M., New York, N. Y.

The "Chaplain" on the Home Front

The man of whom we are speaking is just about the "forgotten man" of these days. No, he doesn't wear a uniform — just the ordinary clothing. Never is he given a second glance, unless he happens to be a young man, and then it is that querulous glance: "Well, why aren't you in the Army?"

This "chaplain" goes on no special maneuvers; he is in "action" all the time — in those places where he is most needed, and that despite the fact that there is less gas for the "going." He will never have the opportunity to work overseas; he must work amid the same scenery and that without benefit of transfer. Like the regular chaplain, he, too, has the care of "casualties" — broken-hearted mothers, worried fathers, lonely wives, empty homes, and the hundreds of moral "casualties." When the Army or Navy chaplain has finished his work in reporting "killed in action," this "chaplain" must carry on — in another home "left with only a memory."

He will never face the withering fire of the machine gun nor hear the drone of bombers and P-38's, but in his own "field of action" he faces the withering onslaughts of juvenile delinquency, worldliness, and greed. There are no military bands with their martial airs to spur him on — patiently, silently he goes about, battling the forces of evil.

Like his brother in the armed forces, he, too, sees his "soldiers" leave the home "camp" or finds hundreds from other "camps" coming into his "field of action," expecting and demanding his services. He is expected to be on the front line in the battle against sin; he is usually Johnny-on-the-spot in every emergency; his "duties" are multiplied over and over by the war; there is no one to relieve him when the body is wearied by the never-ending battle to guard and protect precious souls. He is on "active duty" day and night, but few realize it. Yes, he, too, is "fighting" for "Christ and country" — but you don't hear much about him and his "action" these days. He does so much, but so little is heard about it, and less is said about it. So, when for others you are praying, pray also for the "chaplain" on the home front — your pastor!

ALBERT A. SCHMIDTKE

Glenburn, N. Dak.

Luther Monument Unscathed

Worms on the Rhine, March 28 (Associated Press). — The bronze figures of Martin Luther and his fellow reformers, one of Protestantism's best-known monuments, have defied the bombings, strafings, and artillery fire of 1945 much as the original Luther defied the kaiser and Reich of 1521.

The entire so-called Luther monument escaped damage, although explosives dug craters only a short distance from its base and shattered less durable structures around it.

The Lutheran Trinity [Dreifaltigkeit] Church, built in 1709, is wrecked except for its four walls and part of its tower.

The statue of Luther stands as the central figure of the world-famed monument, hand on Bible, head defiantly cocked upward as though he had repeated in effigy what he said more than 400 years ago to Charles V and the assembled reichstag: "Here I stand, I cannot do otherwise. God help me, Amen."

The other figures, unscathed and unbent, although fires round about had twisted many other metals, are those of the reformers Huss, Savonarola, Wycliffe, and Petrus Waldus; also Luther's collaborators, Melanchthon and Reuchlin, and his blue-blooded supporters, Philip of Hesse and Frederick of Saxony.

The Lutheran Church and Masons

There is a widespread notion that the Lutheran Church excludes Masons from its membership. The Lutheran Church as a whole has no such regulations, for the reason that it is made up of a number of general bodies or synods which have no official connection with each other. Each synod or division of the Church has its own attitude and regulations regarding secret orders. Some exclude members of secret orders and some do not.

The United Lutheran Church in America, the oldest and largest Lutheran general body in this country, makes no discrimination against members of fraternal orders. The United Lutheran Church had its roots in the Colonial days of our country. General Peter Muhlenberg, son of Dr. Henry Muhlenberg, the Church's founder in America, was on Washington's staff in the Revolutionary War, and another son, Fred Muhlenberg, was the first Speaker of the first House of Representatives of the United States Congress. The United Lutheran Church in America is therefore native to America and in all its congregations preaches in the English language.

Holy Trinity Evangelical English Lutheran Church of Flint, 1611 Detroit St., corner of Welch Boulevard, the Rev. L. F. Gunderman, pastor, is the only congregation of the United Lutheran Church in Flint and Genesee County. This congregation invites Masons and their families to worship with it and to join its membership. Junior Church and Sunday School is at 9:30 and the Chief Service is at 10:45 each Sunday morning.

REV. L. F. GUNDERMAN

(EDITORIAL NOTE: The above notice is reprinted verbatim from the Flint-Genesee County (Mich.) *Masonic News*, of November, 1944. Pastor O. E. Sohn asks: "'What stands in the way of union?' Answer: 'This, that, and the other thing.'")

The Luther Monument at Worms on the Rhine Has Escaped the Ravages of War
Picture taken when a party of American Lutherans visited Worms in 1937. Dr. M. Graebner, left front

Our Work on the Peermade Hills, India

EDITORIAL NOTE. — The Reverend O. H. Schmidt, executive secretary for the Board of Foreign Missions, writes, "This little article comes from one of our Indian students, Mr. H. Jackayya. Mr. Jackayya is at present attending the pastors' seminary at Nagercoil and should soon be ready for a call to some Indian congregation. He is a fine, consecrated, talented young man, who has done outstanding work as a vicar and for whom we entertain high hopes."

The Peermade Hills, about 3,000 feet above sea level and about 190 miles north of Nagercoil in Travancore, are some of the best tea-producing hills in South India. They are called Peermade after a Mohammedan saint, whose tomb can be seen there. At present there are 63 tea estates with thousands of acres under cultivation, besides the six rubber estates. The hills with their nice and cool climate are so rich in natural beauty and grandeur that a traveler would never be tired of seeing them. How much more grand and wonderful the earth was some 6,000 years ago, when the almighty God first created the world!

To this lovely place our Prof. H. Earl Miller, who is in charge of the work in Peermade, took with him in his car the undersigned and Mr. N. John Ezekiel, both students at our Concordia Seminary, Nagercoil, during his recent visit to the place. Professor Miller generally makes these visits only during the seminary vacation time. This means that he can make only three visits in a year.

H. Jackayya

Our work on the hills is only of a recent date. The first Indian worker, Evangelist K. Swaminathan, was placed there in 1939. The Roman Catholics, the Syrian Christians, and the Church of England have been working before us, and they must have larger numbers of souls. We have about 114 souls, with 74 baptized members. They are mostly Tamilians who come as laborers from Tamil-speaking southern Travancore. Divine worship is conducted in two places — at Pambanar Market, with Mr. D. P. Nallathambi as the catechist, and at Elapparai, about 12 miles away, with Mr. R. M. Swaminathan as catechist. We do not as yet have any church building of our own, but worship on Sundays is regularly held in the two places in the rented houses of the workers. A piece of land has recently been purchased for a church in Pambanar Market.

The work here is of a peculiar kind and differs much from the work in town churches and rural churches on the plains, because the members do not live in one place but are scattered all over the estates. Some are as far as 18 miles away from the place of worship. The nearest member will be about three miles away. This circumstance makes the church work and especially the pastoral calls very difficult. Much time and energy would be spent just for one visit. There are no public transport conveniences from one estate to another, except on the main road. Our members generally live in the interior of the estates, and the native workers have to walk many miles in the jungle, and this often in rain, to reach the members. (The rainfall averages 200 inches a year.) While visiting members in distant places, they usually stay overnight and get back home only the next day. Sometimes they will stay out even two or three days in order to be able to visit other estates near by. It is unsafe to walk back home in the jungle during the night. Not only because of wild beasts but also because of some small threadlike worms of about an inch in length, called leeches. They look so harmless, but they are terrible blood-sucking creatures. During our stay in Peermade all of us experienced the bite of leeches.

In general, the work in the Peermade Hills is more individual, dissipated, slow, laborious, and associated with external hardships. But with all this, the labor of the two native workers and the pastoral care of the missionaries are not without its blessings. More people are gradually coming to worship on Sundays, and they invite the catechists to their homes more often for prayer and instruction. Day by day they are improving in their Christian giving and are learning to support the work of the Church. Professor Miller is always very careful, even from the very beginning, to imbue the minds of the Christians with the thought that the work of the Church is the work of the local congregations. We hope that in the course of time they will learn more and more of it and will come to the point of supporting their churches themselves. But, dear reader, never forget to remember us and your work out here in India in your daily prayers. Earnestly pray that we grow strong in faith, more zealous and sincere and faithful in the work which you are supporting so benevolently.

H. JACKAYYA

Our Gift to a Suffering World

Words alone will never tell the thanks we feel towards our God, who has been good to us in life and in death.

And words alone will not give help to this suffering world, strength to bodies of starved children, relief to victims of oppression, life and joy to our fellow men who in these past years have eaten terror and misery.

This is a time for faith in action, for a giving of one's self, for a living for others. For we must band together to bring to this world the saving power of Christ and the peace which is more than a silence of the guns. We are out to build in this world a fortress, the high walls of mercy and love and truth in the Crucified, to which the hunted souls of men may flee for refuge.

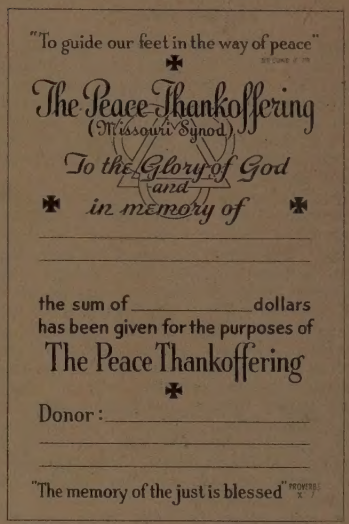
If a dozen of these men, women, and children from the heart of China or Europe were standing right before you, how gladly you would do with half meals and less to give them what they must have. If you could look into their haunted eyes, see their worn bodies, hear them tell of the grief of their souls — nothing you could do would be too much.

We have no time to lose. God hath appointed a Day for Judgment. But still there is a day to work . . . and never was there a more glorious opportunity, never a more precious responsibility laid by our loving God upon His children.

Will we **carry through?**

YOUR THANKOFFERING COMMITTEE

The Ideal Memorial


"To guide our feet in the way of peace"
The Peace Thankoffering
(Missouri Synod)
To the Glory of God
and
in memory of
the sum of _____ dollars
has been given for the purposes of
The Peace Thankoffering
Donor: _____
"The memory of the just is blessed" PROVERBS X

The illustration accompanying this note shows the new Memorial Wreath Card prepared by the Peace Thankoffering Committee for Synod-wide distribution and use. Surely there could be no more fitting and appropriate memorial for our loved ones (especially those fallen in action) than a gift for the purposes of this great fund. Men and women all over the world will receive the rich blessings of the Gospel through your gifts to the $5,000,000 Fund which is now being gathered.

Use the cards wherever possible. They are printed in deep violet ink on an antique white card and measure 3½ × 5 inches. They can be mailed in ordinary envelopes. Every pastor should order a supply at once from the Peace Thankoffering Committee, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

"I Shall Not Want"

Psalm 23:1

What is that "I shall not want"? The finger of faith runs over the keyboard and brings out twelve distinct notes. Listen to them:

I shall not want rest, for He maketh me to lie down.

I shall not want refreshment, for He leads me by the still waters.

I shall not want preservation, for He restoreth my soul.

I shall not want guidance, for He leadeth me.

I shall not want peace, for I will fear no evil.

I shall not want companionship, for Thou art with me.

I shall not want comfort, for Thy rod and staff comfort me.

I shall not want sustenance, for Thou preparest a table.

I shall not want joy, for Thou anointest my head.

I shall not want anything, for my cup runneth over.

I shall not want happiness now, for goodness and mercy follow me.

I shall not want glory hereafter, for I shall dwell in the house of the Lord forever. — *G. Henderson.*

Watchman-Examiner, 1934

A Morning Prayer

And now I early wake,
For holy Jesus' sake,
Another day to live,
My better self to give,
To serve Him every day,
To strive, as best I may,
His name to glorify,
As do the Saints on High.

E. F. Bartholomew.

The above prayer, which is a morning counterpart to the familiar child's evening prayer, "Now I lay me down to sleep," was written by Dr. E. F. Bartholomew, professor emeritus of English at Augustana College, Rock Island, Ill., who was 99 years old on March 24. He was born at Sunbury, Pa., in 1846. The prayer is in Dr. Bartholomew's own handwriting. — *Lutheran Companion.*

Tuning Up the Family

There are in our congregations homes where the old, established Family Altar is in use, where the father of the household regards it as his sacred obligation to train the members of his family in the fear of the Lord. In conducting this brief Family Altar the father reads the Scripture Lesson suggested in the "Daily Devotions" booklet for that day (or some other portion of Holy Writ). The daily devotional reading may then be followed by a very brief prayer in prose or poetry. The entire family confesses its faith with the recitation of the Apostles' Creed, after which the entire household joins in the Lord's Prayer.

Such family worship does not only draw down the blessing of God, but it prepares every member of the family for their daily task. The Holy Spirit through the Word imparts His gifts of patience, courage, faith, and courtesy, while at the same time He drives off the evil and sinful spirits, which gender strife, gloom, envy, and discontent. More than that, the members of the family acquire habits of reverence and worship.

These family devotions together with public worship are the stones of an arch, each holding together and sustaining those above and below; not one can be taken away without weakening the whole. If God is worshiped at the Family Altar, then God will see also that family going from their home to His house, to His sacramental table.

Then, too, what a noble confession before men is family worship! Let an irreligious person visit a home where God is fervently called upon, His Scripture read, and he cannot fail to be favorably impressed and made to feel that this is something in which Christians differ from the world, and he may be led to Christ and salvation.

May, then, the resolution of the noble Joshua from this moment be that of your household, "As for me and my house, we will serve the Lord," Joshua 24:15. Such a resolution can be carried out by diligent use of the "Daily Devotions" booklets.

Stillwater, Minn. R. A. Ritz

One-Man Battle of Cornwall

A long letter was received a few days ago from Mr. Joseph H. Pedlar, our unordained missionary at large in Cornwall. If our soldiers and sailors are awarded citations of valor for their heroism, it might be well to have something of the same sort for our heroes of the Cross. If ever a man deserved such a citation, it is J. H. Pedlar. It is just ten years ago that he went to Cornwall, where he has never ceased to carry on a fearless, one-man battle against Modernism, for that evil is as widespread over there at it is in our own land.

"What we need in our work today," Mr. Pedlar writes, "is real, honest-to-goodness study of His Word, prayer, and supplication. Like the grain of mustard seed, it is so brimful of life, so fruitful of energy, that when it bursts forth it becomes the biggest of its kind. . . .

"Let me say right here and now . . . that my heart and soul is in the work in Cornwall. . . . I still stand where I stood nearly ten years ago: Send me a man to Cornwall. . . . Let me state distinctly and once for all, I am not for a religious commercial enterprise, but a soul-saving revival, not through emotionalism, but by and through the Word of God. If men are not sold on this idea, then it is useless to send them to me. Send me a man who is prepared to fight, to suffer, even to die for the cause of the Gospel of Christ, or send none at all.

"Ministers of the Gospel, so called, pass me on the street and turn their heads the other way. Local preachers and — — people snub me. I have lost, almost beyond human endurance, but publicans and sinners for whom Christ died do not snub me, nor in all my losing have I ever lost the yearning to bring to them the Gospel of Christ, which I know from experience to be the power of God unto salvation. Nor in all my losing have I lost the desire to build them a church, a fold, where they may be gathered and fed on the green pastures of His Living Word. What is commercial enterprise when compared to redeemed and forgiven souls?

"I shall keep on praying and working until the thing upon which I have set my mind is accomplished—a Lutheran Church in Cornwall. Please do not fail me. Do not fail us. Fight to come. Swim to come, if need be, but get here. I'm ready to begin as never before. I'll find the money to build a church once I can get a man here. . . . Write me again as soon as you can spare the time, and tell me you are determined to come over to Cornwall and help us."

Thus did Mr. Pedlar plead in a letter received by one of our pastors a few days ago. Meanwhile he himself has been preaching at least twice each Sunday and conducting instruction classes. With bombs dropping not far away and with the angry glare on the eastern horizon when the great city of Plymouth burned, Mr. Pedlar went about one night distributing some Lutheran tracts just received from America. He is equally courageous in defending our old teachings against the Modernists. Certainly such a man deserves a citation for valor. F. R. Webber

Lutheran Parish Center, New York

The Omnipresent Lord

Dear Lord of all mercy and tenderness, see!
Some men, in a foxhole, are praying to Thee
And trusting Thy promise will ever prove true:
"Where two or three gather . . . there I am with you."

No place is too lowly Thy presence to hold.
No sinner so guilty — Thy love will enfold.
If men will but seek Thee, they truly will find
A Friend who is loyal, trustworthy, and kind.

In the midst of battle. On guard in the night.
At sea in a tempest. On an airplane flight.
Whenever — wherever men seek Thee in prayer,
Thy Word gives assurance, that Thou wilt be there.

Helen Louise Sattler

Lafayette, Ind.

From a Pocket Notebook

Reading the galley proofs of twenty Lutheran Witness Supplements every second week is a most exhilarating experience of passing twenty of our Districts from coast to coast in (up-to-the-hour) review. . . . Pres. Heckmann overlooks no chance to get new Lutheran Witness readers up the O. P. A. ceiling limit. He asks that the thousand juniors added to membership in the Texas District by confirmation become a thousand regular readers. . . . The Clearfield-Carter, S. Dak., parish (the Rev. A. Palechek, pastor) is now operating five instruction classes in preparation for confirmation. . . . Out in Butte, Mont., St. Mark's (the Rev. D. Boernke, pastor) is going in for visual education. The projector is being regularly used in Sunday school, and as soon as films are available, they will supplement adult education in every department. . . . The Rev. Philip Lange, of Hope Church, Milwauke, baptized 117 persons during 1944, 20 adults. He confirmed 127; 56 children and 71 adults. . . . Remarkable P. T. O. stories come from every part of our Synod. In Salem, Oreg., a mother turned her two weeks' pay check (a little over $50) over to Pastor Gross, a young man gave his check for $100. . . . Out in the Northwest Coast congregations it is becoming a fine habit of ladies' aid societies to send C. P. H. a blanket order for all publications of the

current year to be sent to the pastor. The latest recipient of such evidence of intelligent regard was Pastor W. C. Wangerin of Shelton, Wash. . . . This paper may err in the amount of space given to pastoral efforts to relieve the world food situation, but it has successfully refrained from comment on the political situation. Are we, then, permitted to say that the picture of Vice-President Truman at a piano with a "sultry actress" seated on top of the piano, with her legs dangling before him, represents low-water mark in the deportment of a man whom the people have elected to an office second only to the presidency of the United States? The *Chicago Daily News* suggests editorially that we should not cease to pray that our President remain in good health. . . . And now three good, rousing cheers for the upper grades of Zion School at Brighton, Colo. The children canvassed the city for new Sunday school pupils and reported a number of prospects for church membership, for Sunday school and day school. . . . From a correspondence of Elgar Brown to the *Chicago Herald-American* from somewhere in the Western Pacific: "Men stationed here since the island's occupation recall that many native women wore Christian crosses, attesting the success of early German Lutheran missionaries." . . . We were waiting for the news for some weeks, and here it is from Norman, Okla. It was a Methodist preacher who chose for his Sunday evening sermon the topic "Don't Fence Me In." . . . A reader asks whether it is true that the Waldensian Church of Italy is the oldest Protestant Church in the world. "I thought the Lutheran Church is the oldest Protestant Church." The latter statement is correct in the strict sense, since the Protestants were so called first after a meeting at Speyer in 1529, and in 1530 the Lutherans represented in this protestation adopted their Augsburg Confession. However, the Waldensian is the oldest existing Church whose organization dates to a protest against Roman abuses. This was about the year 1200. . . . It is surprising how many questions would not have to be sent to this desk if the writer had a copy of the *Concordia Cyclopedia* or thought of using it. Order from Concordia Publishing House; price $2.00. . . . *News Service* from Washington, D. C., sends to the small-town papers a half column write-up about services conducted near the Siegfried Line by one of our chaplains, but fails to identify him as a Lutheran. We happen to have seen the original text of this story as given out by the field censor, and it definitely stated that Chaplain Gerike is a Lutheran. What later censorship removed the reference to the Lutheran Church? . . . Junior Walther Leaguers at (no name of city mentioned) set up the church bulletin and print it as part of their school work and receive credits. Someone asks whether this would be a "mixing of Church and State." . . . Valparaiso University sends out an exceptionally fine folder describing the activities of the school. Apply to the registrar, Valparaiso University, Valparaiso, Ind. . . . Mr. C. Hale Sipe, of Freeport, Pa., writes an executive officer of his church (the U. L. C.) about financial efforts and incidentally says that "the Missouri Synod, with 300,000 fewer confirmed members than we have, gave for all purposes $25,274,446, while our U. L. C. gave $21,185,328." Referring to the Five Million Dollar Thankoffering, he says, "No person who knows the Missouri Synod doubts the least that she will succeed." . . . The folder "We Go To School," gotten up by St. Luke's schools in Chicago (the Rev. A. Kretzmann, pastor) is a pippin. . . . At Sydney, Nebr., the children of Trinity Church parish school are following the events of the Passion Story with the help of a miniature scene in the sand tables. . . . "Brethren, this thing called 'patience' is a mighty important factor in our church work. Incalculable harm has been done by impatience, short answers, quick judgments, peremptory demands. Some of the damage has been irreparable. Oh, let us pray God that He may crown all other good parts with which He has endowed us individually and as a body with this loveliest of all gifts, patience, long-suffering." W. H. T. Dau, Convention Matins, San Francisco, 1940. G.

"Seminario Concordia" in Brazil

A short time ago we received a letter from a pastor in the United States. Among other things he wrote: "I am also under the impression that we have a seminary in South America." This one sentence induced me to write the following for the LUTHERAN WITNESS.

We owe our seminary in Brazil, next to the grace of God, to the far-sightedness of our first missionaries: Pastors Wm. Mahler, J. Hartmeister, Ad. Vogel, and H. Stiemke. (These four men are all still active in this country at this time. C. F. L.) Hardly had they begun their missionary work under the Southern Cross, when they realized that only by training a national ministry could they hope to build a permanent Church in South America. We realize now, more than ever before, how correct they were in these views. The school was opened in a rural district in the southern part of Rio Grande do Sul in 1903. The Rev. Hartmeister was the first instructor. In 1907 the seminary was moved to, and re-opened in, Porto Alegre, the capital of Rio Grande do Sul, and having twice changed it's locality, it was finally, in 1921, permanently, as we hope, located on Monte Serrat, a hill near the city limits of Porto Alegre, which commands a fine view of the state capital. There it is, our Seminario Concordia, a gift of God and a gift of our Christians in North America and South America.

Our institution, which since 1912 bears the name Seminario Concordia, embraces both the college and the seminary department. In Brazil we call it the Curso Pre-teologico and the Curso Teologico. Formerly, owing to the crying need for missionaries, the full course offered but six years of training, three years in the pretheological and three in the theological department, but since 1928 our students enjoy the benefit of a full nine-year course.

The college campus proper is a rectangle, 350 by 61 meters. On this tract of land we find the seminary buildings, three professors' residences, the athletic field, on which we have a football field and courts for basketball and volleyball. Baseball is practically unknown in Brazil. Adjacent to this tract, Synod bought another lot, where the residences of two more professors were erected. While we are writing this, workmen are breaking stones for an additional wing to be added to the administration building and for a separate chapel and an assembly hall. The cut should help to give you a better idea of your educational institution in Brazil.

But what value is there to natural beauty and to a wonderful location? What really counts is the output. What has been accomplished by our seminary in the past? Eighty-two pastors and twenty-six teachers have received their diploma from our seminary. Of these one hundred and eight graduates, seventy-nine are working in congregations in various states of Brazil, twelve in the Argentine Republic, one in Paraguay, one in the Ev. Luth. Free Church of Germany, four died and are now beholding what they preached and believed here on earth, and ten resigned, three on account of sickness and seven for other reasons.

What do these graduates mean to us? It is mainly due to their efficiency that the transition from German to Portuguese, demanded by the nationalization laws of Brazil, could be effected quite smoothly and with little loss of time as far as our pastors and teachers are concerned. If only thousands of our members knew the language of their country sufficiently to profit by our Portuguese services! The Brazilian government demanded native-born teachers for our schools; thanks to our seminary we had a goodly number of them. The state demanded services in the Portuguese language only; thanks to our institution our pastors were able to comply. Just recently a book by the secretary of the Board of Education of Rio Grande do Sul left the press in which the fine spirit and the ability of our teachers is lauded.

We have eighty-five students at our institution at the present time, fifteen of whom are in the seminary department, seventy in the pretheological classes. Since we have but seven instructors for a nine years' course, it is evident that we cannot accept students every year. We receive new classes every other year.

(In addition to their work as instructors at the seminary, our professors in Brazil take care of much other work. Professor Rehfeldt is Treasurer of the Brazil District; several of our professors are members of the Board of Directors of the Casa Publicadora, do quite a little writing for the various publications in the District, are generally called upon to do some correcting and proofreading, and they are the men to whom our pastors and teachers go for advice in these critical times. C. F. L.)

Our institution is not accredited with the government of Brazil. Brazil at the present time has the following official course of instruction: The elementary school offers five years of training in Portuguese only. This is followed by four years of *ginasio*, with courses in sciences and in Portuguese, Latin, English, and French. Then a three years' *colegio*-course is added, which may be either scientific or classical. The classical course stresses languages, adding Greek and Spanish to the languages of the *ginasio*-course. Having graduated from the *colegio*, a person may enter the university. Our seminary follows a course similar to that of the state, because we intend to have our students pass an examination before the State Board. For this reason we added French to our curriculum, taught by Dr. Jose Ckless de Lemos.

We have our difficulties. One is overcrowded rooms. This will soon be removed by the building under construction, for which we owe our Christians in the States a heartfelt vote of thanks. Other difficulties: 1. Lack of proper textbooks, especially in Hebrew, some sciences, and all theological branches; 2 The professors must teach too many branches, which keeps them from specializing in their branches to some extent; the complete lack of theological reference works in Portuguese. We have some advantages also: Smaller classes and not so much distraction.

My dear North American reader, I hope that you are not only under the *impression* that there is an institution of our Church in Brazil, but that you know about our Seminario Concordia in Porto Alegre as a bulwak of Lutheranism in South America, not as an institution still in its infancy, but as one that has through years of hard labor developed into a worthy sister of our colleges and seminaries in the States. Your Brazilian fellow Lutherans love and cherish their Seminario Concordia.

PAUL SCHELP, Porto Alegre

The Professors and Graduates of Our Theological Seminary in Buenos Aires, Argentina

Rear row (l. to r.): Professors F. Lange, R. Rippe, A. Lehenbauer, Rev. J. Fehlauer

Front row (l. to r.): Candidates of Theology E. Lichtenstein, G. Dirr, E. Heidel, D. Dieterle, E. Hoapp, P. Schneider

And in Argentina

Our Church also has a theological seminary in Argentina. Since the language of Brazil, which covers about one half of the territory of South America and also has about one half of the population, is Portuguese, while the language of all other South American countries is Spanish, the need of a theological seminary in Argentina became clear to the delegates assembled in Fort Wayne last year, and the establishment of a theological seminary in Argentina was decided upon. Professor Albert Lehenbauer was installed as professor and director of this seminary on April 9. The present enrollment consists of nine students. Our preparatory institution, the Colegio Concordia in Argentina is located at Crespo, while the theological seminary will be located in a suburb of Buenos Aires. C. F. LEHENBAUER

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. G. W. Fischer (d. Feb. 28, 1945) was born at Fremont, Ill., Aug. 28, 1871. His parents were Louis and Sophie (Wille) Fischer. He attended the Rockefeller Classical Institute and the Seminary at Springfield, Ill. Graduating in 1896, he served Hiawatha, Kans., until 1900, then Klein, Tex., 1900—07, El Paso, Tex., 1907—09, and, finally, Giddings for nearly 32 years. He resigned from the active ministry in 1940. In 1941 he and his wife moved to Houston and a year later to La Grange, Tex. Even after his retirement he was often called upon to preach, a service which he was always eager to render, and he continued to write his Sunday sermon whether he preached it or not. He is the author of a series of 365 devotions for the days of the year, written for his family. The last one of these, on the text: "For here we have no continuing city," was completed about 15 minutes before he was called to the heavenly city.

He is survived by his widow, Ann, nee Sauer, whom he married in St. Joseph, Mo., in 1901, two sons, five daughters, a half-brother, the Rev. Julius A. Friedrich of St. Louis, a brother, Theodore Fischer of Des Plaines, Ill., and several grandchildren.

The last rites were held in Giddings on March 5. At a service for the immediate family the Rev. Robert Nerger spoke on Matt. 25:21. In Immanuel Church the services were conducted by the Rev. Dr. H. Studtmann, who chose as his text John 12:26. The Rev. Max Studtmann spoke on Eph. 2:8. A quartet consisting of the Revs. Max Studtmann, R. Brust, A. F. Michalk, and H. A. Stroebel, the choir of the ladies' aid of Immanuel Church, and the school children sang. The attendance at the funeral was one of the largest in the history of Giddings. Over 1,200 persons registered. The undersigned was in charge of the funeral.

ARTHUR P. H. KOEHLER

The Rev. Wm. L. Peterson (d. Mar. 16, 1945) was born June 16, 1882, at La Grange, Ill., where he was baptized in the Swedish Lutheran Church. He was confirmed at Proviso, Ill., and entered the Springfield Seminary in 1898. Upon his graduation in 1906 he first served the Flat River, Bonne Terre, and Festus, Mo., parish, then Dorsey, Ill., 1909—18, and, finally, for the last 27 years of his life, Farmersville, Ill. He leaves his wife, Alfena, nee Agrall, one daughter, one son (in New Guinea), a daughter-in-law, two brothers, and two sisters. At the funeral the Rev. W. Bussert preached on John 14:1-6. President C. Thomas Spitz spoke in behalf of the Southern Illinois District. The Rev. C. F. Lehenbauer was the liturgist and spoke for the Staunton Circuit. The undersigned officiated at Indian Point Cemetery near Athens, Ill. E. WIDENHOEFER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Concordia Bible Student. Topic of the Quarter: "The Christian and His Country." Vol. XXXIV, No. 2, April, 1945. By Rev. J. M. Weidenschilling. 50 cents per annum.

Concordia Bible Teacher. Topic of the Quarter: "The Christian and His Country." Vol. VI, No. 2, April, 1945. By Rev. J. M. Weidenschilling. 75 cts. per annum.

The Board for Parish Education of our Synod has engaged Dr. J. M. Weidenschilling to prepare these booklets. The Rev. A. C. Mueller has edited them. Most of those in our circles who can use this material are acquainted with its make-up and method. The present booklets deal with the Christian and his country. The content therefore is especially timely. Many of the questions which our people are asking about the Government and their duties towards the Government and the rulers' duty towards the citizens are here answered on the basis of Scripture. S.

We Walk by Faith. Daily devotions April 2, 1945, to May 20, 1945. Easter Monday to Pentecost. No. 60. By Chaplain Alfred P. Klausler. Concordia Publishing House, St. Louis, Mo. 62 pages. 5 cents per copy, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Der Auferstandene und die Seinen. By George A. Naumann. Same prices.

Rev. Naumann in the German booklet offers a series of meditations upon the appearances of Jesus after His resurrection. Since the booklet is to serve during the time between Easter and Pentecost, these offerings are peculiarly fitting. The language is heartsome and appealing. — In the English booklet Rev. Klausler has strung the pearls of his meditations upon that golden text "We walk by faith." At all times these devotions are profitable, but especially for the season immediately after Easter. The prayers contained in these booklets are of various content, but always clothed in plain, simple, and yet dignified language. S.

Our Creed. What Lutherans Teach and Believe. By J. M. Weidenschilling. Concordia Publishing House, St. Louis, Mo. 136 pages. 35 cents.

The word *creed* is derived from the Latin word *credo*, "I believe." Accordingly Dr. Weidenschilling in this book deals with that which the Christians believe and confess. He shows that creeds are important public statements of the doctrines of the Scriptures. He tells us of the reasons which caused the Church to publish creeds and confessions. He points out the proper basis for a truly God-pleasing creed. Then he enters upon the content of these creeds. Every chapter is supplied with questions by which one may test his own knowledge of Christian doctrine. The whole is written in a lively, appealing style. There are a large number of illustrations; some depict Biblical events, some are portrayals of later historic persons in the Church, and one presents a very modern scene, namely, the Synod in session at Saginaw. The book is thoroughly practical, attractive, and cannot fail to spread light and spiritual knowledge. S.

Lessons in Religion for Part-Time Schools. Grades 1 and 2, First Year, Semester B. Teacher's Manual No. 1-B: **Jesus, Our Friend and Savior.** 31 pages. Grades 3 and 4, First Year, Semester B. Teacher's Manual No. 3-B: **Children of the Bible. New Testament.** 31 pages. Grades 5 and 6, First Year, Semester B. Teacher's Manual No. 5-B: **Builders of a Nation.** Part II. 35 pages. Concordia Publishing House, St. Louis, Mo. 25 cents each.

Pupil's Work Sheets. Nos. 1-B, 3-B, 5-B. 15 cents each.

The sheets for the children contain pen sketches of Biblical persons together with a pertinent text and a fitting prayer for each. — The Manual for the teachers explains to him the manner of using these lessons to best advantage. Teachers should order copies of these publications in order to familiarize themselves with the material and to decide upon their use in their peculiar circumstances. S.

I Made a Covenant With God, a Guide for Bible Classes; the "Bible Student" Course of Study, Vol. XXIII, Number 4, Walther League, 875 North Dearborn St., Chicago 10, Ill. 20 cents.

Material for Bible classes issued by the editorial committee of the Walther League's department of Bible study. About forty Bible passages of short to medium length are supplied with interpretive material and topics for class discussion, all related to the covenant made in Baptism. The accent is on sanctification, and an excellent set of notes has been provided by the Rev. Arthur E. Neitzel. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

Oculi S. (March 4): *Prof. E. A. Jenne* in Holy Ghost Church, Milwaukee, Wis., by J. C. Mueller.

Ordained and Commissioned:

Rem. S. (Feb. 25): *Cand. Paul J. Foust* as conservation worker, Seattle, Wash., by Carl H. Bensene. — Oculi S. (March 4): *Cand. Elmer G. Neunaber* in St. Stephen's Church, Duluth, Minn., as missionary in Duluth, Minn., by Alvin G. Fehner. — *Cand. Theo. Schoewe* in Zion Church, Manning, Iowa, as missionary at large in the Iowa District West by J. M. Ansorge. — *Cand. Wayne E. Thomsen* in the Lutheran Mission Church, Bell Gardens, Calif., as missionary at large in the Southern California District, by Im. F. Hodde.

Ordained and Installed:

Sexag. S. (Feb. 4): *Cand. Walter Ave-Lallemant* ordained in Zion Church, Wayside, Wis., by L. J. Ave-Lallemant and installed Laetare S. (March 11) as assistant pastor in St. John's Congregation, Plymouth, Wis., by H. W. Baxmann. — Quin. S. (Feb. 11): *Cand. Robert Helberg* ordained in St. Paul's Congregation, Napoleon, Ohio, by W. Klausing and installed on Judica Sunday (March 18) in First Lutheran Congregation, Texarkana, Tex., by A. E. Behrend. — Inv. S. (Feb. 18): *Cand. Dean B. Kasischke* in St. Paul's Congregation, Albia, Iowa, by Theo. J. Eickelberg. — Rem. S. (Feb. 25): *Cand. Arnold Mueller* in Immanuel Congregation, Ruth, Mich., and in St. John's Congregation, Delaware (Minden City 5 SE), Mich., by Otto H. Pfotenhauer and in Trinity Congregation, Bloomfield (Port Hope), Mich., by Kurt T. Lohmann. — Oculi S. (March 4): *Cand. Herbert F. Koehlinger* in Pilgrim Congregation, Ontario, Oreg., and in Concordia Congregation, Weiser, Idaho, by W. F. Kellerman. — *Cand. Ralph Lindemann* ordained in North Park Lutheran Church, Buffalo, N. Y., by Fred H. Lindemann and installed on Laetare Sunday (March 11) as assistant pastor in Our Savior Congregation, Bronx, N. Y., by B. von Schenk. — *Cand. Frederick H. Pralle* in Trinity Congregation, Beeville, Tex., by F. B. Growcock. — *Cand. Richard Schlecht* in Immanuel Congregation, Powell, Wyo., by M. J. Ludwig. — *Cand. Carl Steiner* in Faith Negro Congregation, Pittsburgh, Pa., by Theo. D. Martens. — *Cand. Paul T. Heinecke* in Trinity Congregation, Utica, Mich., by L. Heinecke. — *Cand. Frederick A. Hertwig, Jr.,* ordained in Gethsemane Church, Detroit, Mich., by F. A. Hertwig, Sr., and installed in Trinity Congregation, Mount Hulda (Cole Camp), Mo., on Judica Sunday (March 18) by Henry J. Gerike. — *Cand. Victor Hoyer* in St. Paul's Congregation, Fillmore, N. Y., by Elmer W. Krentz. — *Cand. Howard H. Leber* in St. John's Congregation, Angola (Evans Center), N. Y., by A. F. Krueger. — *Cand. John Sternberg* in Grace Congregation, Neligh, and in Trinity Congregation, Elgin, Nebr., by O. W. Wehrmann. — Jud. S. (March 18): *Cand. Luther Hauser* in Trinity Congregation, McFarland, Kans., by W. T. Goehring. — *Cand. Harvey Wangerin* in Trinity Congregation, Genoa, in Holy Cross Congregation, Hugo, and in Trinity Congregation, Kit Carson, Colo., by Herman H. Heine.

Commissioned:

Pastors: Laet. S. (March 11): *F. August Lindenmyr* in Mount Olive Church, Pasadena, Calif., as missionary in Southern California under English District Mission Board, by M. Henry Tietjen. — *Richard J. Schultz* in Mount Olive Church, Pasadena, Calif., as missionary in Southern California under the English District Mission Board, by M. Henry Tietjen.

Installed:

Pastors: 23. S. P. Trin. (Nov. 12): H. Dubbe in Bethlehem Congregation, New Underwood, S. Dak., by R. W. Uecker. — Sexag. S. (Feb. 4): *W. G. Pultz* in El Sereno Congregation, El Sereno, Calif., by J. A. Schlichting. — Laet. S. (March 11): *Carl Biar* in Trinity Congregation, Spring, Tex., by Elmo E. Miertschin. — *Herbert F. Bohlmann* as associate pastor in St. Paul's Congregation, Kankakee, Ill., by Carl F. Haller. — *T. J. Vogel* in Grace Congregation, Jesup, Iowa, by H. J. Heilmann. — *Reuel R. Winkelmann* in Beacon Hill Congregation, Seattle, Wash., by Geo. F. Schmidt.

Teachers: Inv. S. (Feb. 18): *Erwin F. Wiese* in Trinity Congregation, Monroe, Mich., by Herbert Fehner. — Laet. S. (March 11): *Cand. Harold Krueger* in Immanuel Congregation, Pomeroy, Iowa, by P. E. Ross. — *Cand. Wendell N. Meyer* in Immanuel Congregation, Rosebud, Mo., by Carl F. Schmidt. — Jud. S. (March 18): *Erwin G. Bauer* in Redemption Congregation, Detroit, Mich., by E. W. Nuelken.

Dedications

Dedicated to the service of God:

Churches: 25. S. p. Trin. (Nov. 26): The new church of Immanuel Congregation, *Bonners Ferry, Idaho* (H. L. Hennig). — 2. Adv. S. (Dec. 10): The new church of St. Paul's Congregation, *Craigmyle, Alta., Can.* (A. Gehring). — Sexag. S. (Feb. 4): The new church of Grace Congregation, *Freeport, Tex.* (H. F. Neunaber). — Oculi S. (March 4): The renovated church of St. Paul's Congregation, *Nashua, Minn.* (Harold A. Wood).

Conference Meetings

Pastors':

Panhandle (Circuit 1), Apr. 10, 11, St. Paul's, Plainview, Tex. (Pastor N. Obermueller). Service Apr. 10, 8 P. M. Communion address: Hafemann. Pastoral service: Roock. Announce early to *pastor loci*.

E. H. Riese, *Sec.*

Southeast Minnesota, Apr. 10, 11, Plainview, Minn. Exegesis of Galatians: W. F. Milbrath. Esteem of Parishioners for the Holy Ministry: Oswald Volz. Sermon for Review: E. Borchert. *Doctrinal Affirmation* (Resurrection of the Martyrs): D. Pfeiffer. Speaker at pastoral service, Apr. 10, C. F. Knauft (W. F. Milbrath).

Arthur Drevlow, *Sec.*

Southwest Missouri Regional, Apr. 10, 11, Faith Lutheran, Eighth and Howard, Carthage. All pastors and teachers are invited to be guests of Faith Lutheran at a Communion service at 7:30 P. M. on the 10th. Chaplains: Rohlfing, Harms. Eph. 2:14: W. Stuenkel. F. of C.: Art. VII: Paul Von Dielingen. The Proper Use of the Pastor's Time: O. Hellwege. Catechesis on Qus. 79—89: P. Rottmann. Conducting the S. S. Teachers' Meeting: L. Castens. Justification: A. Gebhardt. District Representative. How I Would Prepare a Sermon on John 16: 16-23: G. Harms. The Prophet Habakkuk: J. Gassner.

L. WYSSMAN, *Sec.*

One-Day of St. Louis and Vicinity, Apr. 16 (9:30 A. M.), Concordia Seminary.

WALTER J. WARNECK, *Sec.*

Pittsburgh District, Apr. 30 to May 2, Holy Cross, Hale and Mulford Sts., Pittsburgh (Brushton), Pa., Pastor H. R. Lindke. Preacher: George Sommermeyer (W. Halama). Communion address: E. Brand (T. Martens). Eph. 1:15, etc.: W. Sander. Church and the Community: E. Malte. Ezra and Nehemiah: W. McLaughlin. The Church Fathers and Their Times: W. Sommerfeld. The Church's Part in Rehabilitating the Serviceman: C. Dauphin. Visual Aids in Church Work: H. Bielenberg.

CARL B. SCHLUTZ, *Sec.*

Joint:

Buffalo District Joint, Apr. 9, 10, Salem Church, Buffalo; Pastor A. F. Krueger. Communion address: F. Schleef (F. Hinners). Sermon: H. Stiemke (R. Malte).

ARNOLD F. NUOFFER, *Sec.*

The Convention of the Oregon and Washington District

will be held June 12 to 15 at Yakima, Wash., St. Paul's Church, E. W. Hinrichs, pastor.

R. W. RIMBACH, *Sec.*

Candidates Nominated for the Presidency and the Fourth Professorship at Concordia Academy, Portland, Oregon

Prof. L. Blankenbuehler, M. A., Webster Groves, Mo., nominated by Trinity Congregation, Eden, Idaho; Zion, Seattle, Wash.
Rev. Armin Born, Detroit, Mich., by Hope, Seattle, Wash.
Rev. L. W. Faulstick, M. A., Ph. D., Los Angeles, Calif., by Redeemer, South Gate, Calif.
Rev. Wm. Graumann, Wichita, Kans., by the Board of Control of St. John's College, Winfield, Kans.
Rev. H. H. Koppelmann, Jacksonville, Ill., by St. Paul's, Strasburg, Ill.
Rev. R. G. Messerli, Oregon City, Oreg., by St. Paul's, Sherwood, Oreg.
Rev. Hugo H. Ness, M. A., B. D., Whitestone, L. I., N. Y., by Our Saviour, Mineola, L. I., N. Y.
Rev. Carl F. Nitz, Portland, Oreg., by St. Peter's, Cornelius, Oreg.; Grace, Eugene, Oreg.; Mt. Olive, Forest Grove, Oreg.; St. Paul's, Roseburg, Oreg.; Trinity, Portland, Oreg.; Grace, Longview, Wash.; Mt. Olive, Shelton, Wash.; Zion, Snohomish, Wash.; Calvary, Vancouver, Wash.; St. John, Vancouver, Wash.; St. Peter's, Winlock, Wash.
Rev. F. M. L. Nitz, Bellingham, Wash., by Redeemer, Tillamook, Oreg.
Prof. Oliver C. Rupprecht, M. A., Milwaukee, Wis., by St. Matthew's, Port Angeles, Wash.
Rev. F. Schumann, Salt Lake City, Utah, by Holy Trinity, the Bronx, New York, N. Y.
Prof. Otto H. Theiss, M. A., Chicago, Ill., by St. John's, Spokane, Wash.; Calvary, Portland, Oreg.

All information regarding these candidates should by the beginning of May be in the hands of

REV. E. EICHMANN, *Secretary*
Board of Control
3728 N. Commercial Ave.
Portland 12, Oreg.

Call for Nomination of Additional Candidates for the Professorship at Concordia College, Edmonton, Alta., Can.

After several futile attempts to secure a suitable person to fill the vacancy on the faculty of our Edmonton Concordia, the Board of Control, upon recommendation of the Electoral College, requests the congregations of Synod to nominate additional candidates, so that the list published last September may be complemented. The professor-elect is to offer instruction chiefly in English and also in the Biological Sciences, and since the institution is accredited with the University of the Province of Alberta, he should be prepared to take special courses at this institution in order to provide himself with the necessary academic standing. All nominations, accompanied by a detailed characterization of the man nominated, should by May 1 be in the hands of —

THE BOARD OF CONTROL
Concordia College
Edmonton, Alta., Can., via
W. C. EIFERT, *Chairman*
Leduc, Alta., Can.

March 28, 1945

Call for Candidates for the Office of President of Concordia Seminary, Springfield, Ill.

Since the Ven. President Dr. Hemmeter of our Springfield Seminary will retire June 1, the congregations of Synod are requested to nominate suitable candidates for the office of President of the Seminary.

Executive ability; a ripe experience in pastoral work; Christian wisdom and tact; and understanding of human nature; the ability to meet the peculiar problems presenting themselves because of the fact that we have at Springfield two separate departments, the College and Seminary: these essential requirements should guide our congregations in the selection of suitable candidates for this very important office.

The man to be called will be expected to teach Religion and Pastoral Theology and to assume all the duties incumbent upon the office of President and Director.

Nominations with characterizations of the candidates should be sent not later than May 1 to —

THE BOARD OF CONTROL
REV. B. SELCKE, *Secretary*
120 W. Monroe St.
Petersburg, Ill.

Call for Candidates for Professorship at St. Paul's College, Concordia, Mo.

Since a peaceful dismissal has been granted Prof. A. Reese for the acceptance of the call to Mexico City, Mexico, the local Board of Control with the approval of the Board of Directors herewith asks all congregations of Synod to place in nomination the names of men qualified to teach *Latin* and *German*.

By May 5, all nominations should be in the hands of —

WM. O. SCHMIDT, *Secretary*
Board of Control
St. Paul's College, Concordia
1504 Lipper Ave.
Higginsville, Mo.

Call for Candidates for Professorship at Concordia College, Milwaukee, Wis.

Since Synod's Board of Directors has granted Concordia College of Milwaukee, Wisconsin, permission to call an additional professor, the Board of Control of said college herewith requests the congregations of Synod to nominate candidates for this professorship. The new professor is to teach German and to do such other work as his qualifications may have equipped him to do and as the needs of the school may require.

Send name of your candidate and reasons for nomination by May 25 to —

GEO. BEIDERWIEDEN
Secretary of Board
2029 N. 38th St.
Milwaukee 8, Wis.

Applications for Regular Student Supplies

(III-Year men) going out for their obligatory year of supply work should be in the hands of the undersigned by May 31. Application blanks should be secured from, and returned to, the District President. To conform with Selective Service requirements each congregation securing a student is expected to keep him employed from the time of his leaving the Seminary until he returns, except for brief vacations, unless it is already doing this for a prior supply. Students will be available by July 15.

RICHARD A. JESSE, *Dean*

Announcements

Pastor Eric Heintzen has been appointed to fill the unexpired term of Prof. C. W. Spiegel, who resigned as member of the Central Illinois District Board of Education.

ALBERT C. BERNTHAL, *President of the Central Illinois District*

Danville, Ill.,
March 22, 1945

Available

Will send f. o. b. to a mission church of the old *Hymn-Books:* 122 word edition and 37 tune edition. We also have a small cabinet organ. Address

REV. C. A. WEISS
1131 Vermont St.
Quincy, Ill.

Wanted

Congregations having *German hymnals* no longer used please communicate with —

REV. H. TREIT
1033 Victoria Ave.
Regina, Sask., Can.

Anyone having a *pocket Communion set* for sale will please address

REV. A. B. SENNE
Coffeyville, Kans.

Changes of Address

Rev. L. E. Albrecht, 902 Eddy Rd., Cleveland, Ohio
Rev. A. R. Aschbrenner, 625 W. 14th St., Okmulgee, Okla.
Rev. Walter M. Ave-Lallemant, 104 W. Mill St., Plymouth, Wis.
Rev. P. J. Becker, *P. em.*, 1932 5th St., Bremerton, Wash.
Rev. H. C. Bentrup, Pequot Lakes, Minn.
Rev. Marxen Dommer, Yale, S. Dak.
Rev. W. E. Griesse, 524 W. 16th St., North Little Rock, Ark.
Rev. Harold A. Heckmann, Box 172, Parma, Idaho
Rev. Edward B. Hilst, Chester, Nebr.
Rev. Paul Kaiser, 412 E. Main St., Box 515, Burkburnett, Tex.
Rev. Dean Kasischke, 1705 Benton Ave. East, Albia, Iowa
Rev. Arthur H. Krueger, Hines Creek, Alta., Canada
Rev. Albert G. Merkens, 314 Iowa St., Oak Park, Ill.
Rev. W. E. Rohe, Sauk Rapids, Minn.
Rev. Richard L. Schlecht, 475 North Bent St., Powell, Wyo.
Rev. Gerhard K. Schmidt, 402 Walton St., Anna, Ill.
Rev. William von Spreckelsen, 2314 Harlem Ave., Baltimore 16, Md.
Rev. Wayne E. Thomsen, 3731 Bell Ave., Bell, Calif.
Rev. W. T. Vogel, 303 Oliver, Fort Wayne 5, Ind.
Rev. Bernard Wittrock, 828 N. 41st Ave., Omaha 3, Nebr.
Rev. M. L. Wyneken, 715 S. Myrtle Ave., Inglewood, Calif.
Rev. R. L. Young, 615 N. Frost St., Pampa, Tex.
R. G. Buuck, Stewardson, Ill.
L. W. Meissner, Route 1, Malone, Tex.

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscription could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

CONCORDIA PUBLISHING HOUSE
June, 1943

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All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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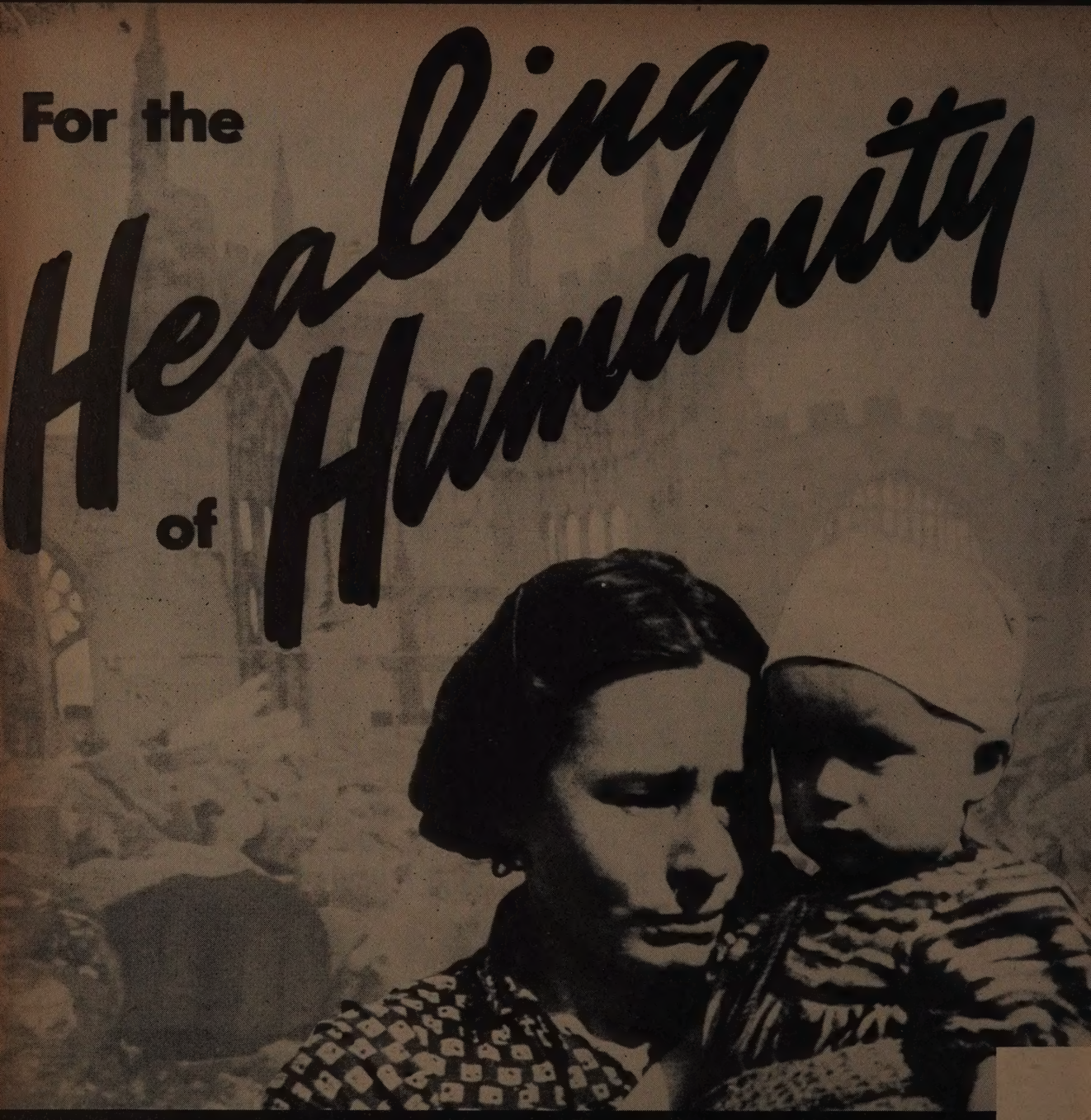
For the Healing of Humanity



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